The Bombay Guardian.

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WEEKLY REVIEW.

—There is a Miss Collet in England who has taken a great interest in the Brahmo Somaj movement, and done her best to commend it to the sympathies of Englishmen. She publishes a Brahmo Year-Book, and in that for 1879 makes it evident that her confidence is no longer given to the party of Mr. Keshub Ch. Sen. She says:

"For the large majority of the earnest, faithful, and active members of the Brahmo Church, the leadership of the Keshub Chunder Sen has ceased to exist."

The *Indian Mirror*, to which we are indebted for this extract, thinks the Brahmo Somaj will survive this epitaph also.

—With reference to our recent remarks on free trade in India, we call attention to the statement made by the *Native Opinion* that it was not an uncommon thing for Messrs. Nursey Kessowji and Co. to buy up all the grain in market and then put their own price upon it. Of course it mattered little to them what suffering or mortality might be caused by the enhanced rates, so long as they were successful in their speculation. We have a photograph of a very handsome temple erected by Mr. Kessowjee Naik at Palitana some time ago, costing several lakhs, but expected to yield him an amount of righteousness, more than compensating for any harm done by his grain speculations.

—The *Bombay Catholic Examiner* is eloquent in its description of a new church to be consecrated to-morrow at Allahabad, and declares it to be a *chef d' œuvre of ecclesiastical art*. It may help us to understand this remark when we call to mind the use made of lotteries in obtaining funds for the erection of this and similar edifices. The dedication of this church would be a more significant event, if the cost of its erection had been contributed by 'the faithful' who expect to worship in it.

—There was a very crowded auditory at the Young Men's Christian Association meeting last week, to hear the Rev. Mr. Park's Lecture on the question, Are Missions a failure? There were many Europeans of both [illegible] and perhaps a still greater number of [illegible] one sex. By the by, why do [illegible] frequently have the pleasure of [illegible] ladies in meetings of this kind? [illegible] appeared to give satisfaction to [illegible] suppose that there were some [illegible] not particularly anxious to [illegible] that Missions were a success; [illegible] were carried [illegible] Lecturer, or [illegible] know not, [illegible] the vote of [illegible] Mr. Grieve. [illegible] exhibited [illegible] magnify [illegible] ify what [illegible] more [illegible] manded.

He looked at Christianity as an aggressive system, going forth to conquer; as though there were a contest between the Gospel and all other systems. This is perfectly correct; but it is by no means the only point of view from which the matter may be looked at. The Gospel is an offer of salvation from God to man. If men reject it they reject glory, honour and immortality, and the defeat is theirs not the Gospel's. Their unwillingness to receive it, is evidence that they love darkness rather than light. When the Gadarenes requested Christ to leave their shores, he immediately consented, and the foolish people persuaded themselves perhaps that they had obtained a victory; but they who saw the poor man out of whom Christ had cast a legion of devils, saw the mighty and blessed change wrought in his moral, intellectual and social nature, they saw that the nation had that day sustained the greatest defeat it had ever known. If the people of this country should submit to the Lord Jesus, and then find that he had not given them peace, not delivered them from the evils of their nature, then indeed the work of Missions might be spoken of as a failure. But so long as there are in India men of every Caste who boldly and intelligently witness that Christ has given them peace, fearlessness, love to their fellow-men and power to resist temptation, Missions cannot be spoken of as a failure, even though the great mass of the people decline availing [illegible] of its benefits. The Gospel [illegible] makes its way by is an invitation; it [illegible] made; the assent of those to whom it is [illegible] compulsion is out of the question. Mr. Park gave a sketch of the triumphs of modern Missions in the Sandwich Islands, the Fiji Islands, New Zealand, Madagascar, and among the Karens. But he admitted that these were weak nations and the fact of their reception of the Gospel did not settle the question whether Christian Missions were destined to be every where successful. The systems that met us in India were hoary with a marvellous antiquity, and were entrenched amid philosophies and literatures. On the other hand he pointed out that it was only of late that Missions had been carried on with energy, dwelt upon the fact that extensive and deep changes demand time, a point which he illustrated by the length of time it had taken for constitutional Government to be developed in England. It seemed to him unreasonable to argue that because no more had been accomplished in India by the Gospel, therefore no more was to be expected. If he had been addressing a purely Christian audience he would undoubtedly have dwelt upon the fact that the progress of the Gospel depends very greatly upon the measure of consecration, faith and wisdom with which it is set forth, not only in the agents directly engaged in preaching, but in those who unite to send it forth. It is of the highest importance that Christians generally should be brought to a higher level of holy living. 'If a man strive for masteries yet is he not crowned except he strive lawfully.' Christians need to be conformed to the instructions of the Master, and when they are we shall see the tardy measure of our progress wonderfully accelerated.

—The following is from the *North Western Christian Advocate*:

The Chicago and N. Western Railway Company require every man in their employ to subscribe to the following pledge before entering the service of the Company:

"I hereby agree and promise that while I am in the employ of the Chicago and N. W. Railroad Company, I will entirely abstain from the use of intoxicating liquors of every kind, including ale, beer and wine, and that I will not frequent dram-shops, billiards-saloons, or other places where such liquors are sold; and that I will refrain from the use of profane, abusive and improper language, and will endeavour to treat every body with all due respect and courtesy. Failing to keep these pledges, I shall expect to be discharged from the service of the Company."

A contemporary prints a letter addressed to some railway official by a superior, in which he is requested, in case he should have occasion to use abusive language in addressing drivers, to submit first in writing the form of oath he wishes to use and wait till he has superior sanction before he uses it. But how about the drivers themselves and other Railway employes? are they to get the sanction of the Manager before they swear? [illegible] why not? Many who [illegible] desire to [illegible] guardianship of men whose [illegible] cursing. There is One who [illegible] managers, and he has declared that [illegible] by no means hold him guiltless who take [illegible] his name in vain, and nothing is more certain than this. The Chicago and N. W. Railway is not the only one in America that requires total abstinence from all its employes.

—In one of its recent issues the *Arunodaya* referred to a Mussulman preacher who had made himself conspicuous in Bombay the last year or two, by taking his stand in the neighbourhood of Christian preachers in the open air, and preaching against Christianity, and it stated that he lately left for one of the sacred places of the Hindoos, in company with two well-known Brahmins and under their protection, but in the way he robbed them and having been tried on this charge at Bhiundy, was convicted and sentenced to six months imprisonment. But in its next issue, it acknowledged that this statement was erroneous; instead of being convicted, Sheik Hooseyn was acquitted.

—We acknowledge receipt of the Report of the Bombay Branch of the Indian Female Normal school and Instruction Society. This is the report of the Zenana Mission work carried on by Mrs. Fallon and Misses Malloch, Fallon, Schwarz and Trott. It is very brief but encouraging. In 1877-78

houses were visited, and 86 pupils taught; in 1878, 84 and 115 are the respective numbers. The pupils were Mahomedans, 55; Hindoos, 24; Beni Israel 34; Parsee, 2. There are also 4 schools with 68 scholars In the Normal school are 14 boarders, daughters of Native Christians, who are being prepared for different spheres of Mission work.

—We acknowledge receipt of the July number of the *Vedarthayatna*, containing hymns 113-116 of the *Rig Veda Sanhita*.

—The Dean of Westminster lately preached a sermon in Westminster Abbey, in which he thus referred to the new Lectionary:

The arrangements were now such as to bring what might be called an outline of the whole Bible annually before the whole congregation, and to lead to a more intelligent study of the Scriptures. There was no more potent instrument of public education than a proper selection of Biblical teaching, introducing to the people the most sacred, the most human, and the most divine of all books. The grass might wither, the flower might fade, but the Word of our God contained in the best parts of this sacred book would stand for ever.

The word of our God endureth forever, says the apostle Peter; the word of God contained in the best parts of this sacred book shall stand forever, says the Dean. We must confess that the Dean's way of putting the matter does not commend itself to us. We admit that all portions of the Bible are not equally profitable or important; some were specially intended for a generation that is past and for circumstances not likely to exist again, and there is no objection to the public use of a lectionary while the whole Bible is in the hands of the people. But if the Christian public imagine that the use of a lectionary is designed to make them think lightly of the rest of Scripture, they will resist the attempt. All Scripture is given by inspiration of God. Those who have most carefully studied the whole Bible in the [illegible] languages, admit that there is [illegible] been helpful to th[illegible] [illegible]er, philologically, if not [illegible] [illegible]at the Dean means is that some [illegible]re now more helpful to Christians [illegible]thers, it cannot be denied; but his way of stating the matter does not appear to us judicious.

—The Rev. J. E. Chandler, Am. mission, Madura, since 1847, has, like many other American missionaries in India, had the privilege of being joined in the Lord's work here by several of his own children. One of these is the wife of our Bombay Missionary, Rev. E. S. Hume. Mr. and Mrs. Chandler have been of late sorely tried. A daughter, married to Mr. Yorke of the Chr. Ver. Education Society, Madura, accompanied her invalid husband to England last year, but was herself the first to be taken, her death being shortly after followed by his. Another daughter, engaged in Zenana work in Madura, has just been called away after a very brief illness. We would ask our readers to remember in their prayers those who have been so greatly afflicted. It is a consolation to know that they who have been taken, died in faith and hope; still, surviving friends feel the pang of separation, and our Lord himself sets us an example of weeping with those who weep.

—The Republican party in France, having gained the ascendency at the polls, are unwilling that the men in command of the army be Imperialists, as is at present the case. President MacMahon refuses to remove them and prefers to resign. He is to be succeeded by M. Grevy, President of the Chamber of Deputies. We do not suppose that President MacMahon was heartily in sympathy with the Republican party, and it is certainly a source of danger when those who have the direction of the army are not in sympathy with those who have control of the civil power. It was an immense advantage to the Southerners of the U. States, at the outbreak of the civil war, that Southerners were filling all the leading appointments in the army and navy.

—We think we may safely defy the world to give us a match for our Governor. He is ever on the move; thinks nothing of riding 60 miles of a morning; sees every thing and more perhaps; masters all problems and is fast using up this Presidency and will cry for more territory, as Alexander wept for new worlds to conquer. Sir Richard ought to be in command of the Afghan expedition; it would be a mere flea-bite, in addition to all that he is doing. A contemporary has begun to publish his itinerary, and we cannot forbear a guess that he is the author of it. It is interesting, scholarly and suggestive.

—Any thing more curious than the sketch of Baboo Chunder Sen's recent address, to be found in our Epitome, we have not read for a long time. We reserve our comments.

—Those who were present at the Camp-Meeting at Lanowli last April, and others beside, no doubt, will be glad to hear that in all probability there will be another held there during the coming Easter Holidays.

We take the following from the *Madras Church Missionary Record* for January:

"During the past year *between eleven and twelve thousand heathen* in Tinnevelly have placed themselves under Christian instruction. It must not be supposed that all these are cases of genuine conversion, that all their hearts have been changed and that they have in all cases gained a clear conception of Christianity. In several instances no doubt men have been attracted to Christianity because they have seen and tasted its practical fruit in a most bountiful charity at a time of great suffering and distress. Having seen this substantial fruit, they are naturally led to suppose that the tree which produces such fruit must be in its very nature *good*. Others again who had relatives who were Christians, no doubt looked upon the present time as a suitable time to join them in the same religious profession; while large numbers who had long felt convinced of the truth of Christianity, and were only prevented from making an open profession through fear of offending their friends and relatives, and possibly also of incurring persecution, regarded the present movement as a most suitable opportunity for openly professing their belief in Christ and of joining with the many thousands who were embracing the Protestant faith. But whatever the motive may have been in some cases, it is a great and glorious thing to have so many heathen placing themselves under Christian instruction, and though some may go back and others may prove to be unsatisfactory, yet we have little doubt that the great bulk of these enquirers will remain steadfast, and will after due preparation be by degrees baptized in the name of Jesus Christ and to be His "faithful soldiers and servants unto their lives' end." We need hardly remind our friends that these large accessions require a large additional body of teachers and instructors, and that such teachers and instructors must be supported from mission funds. Now that God has answered our prayer in causing many to put themselves under instruction, let not the silver and the gold be wanting to give them the needful teachers. Let this gracious answer to our prayers be acknowledged by a corresponding sacrifice on our part out of that which God has himself given us. Another point of interest in connexion with our South India Mission is the recent ordinations in Tinnevelly. During the past year nine have been admitted into Deacons' orders, and eight into Priests' orders. This is a cause for great gratitude and thankfulness. Every year the conviction is becoming stronger and stronger that if India is to be Christianized it must be through the instrumentality of her own sons and daughters. On this account the Home Committees of the various Missionary Societies have of late years turned their special attention to the development and consolidation of the Native Church, and this has specially been the case with the Parent Committee of the Church Missionary Society. So strongly indeed has this conviction taken hold of our friends at home that now the danger rather appears to be lest by hastening on matters too quickly the birth of an independent Native Church should be premature, and the offspring be weak and sickly, instead of healthy and robust. An independent self-supporting Native Church is the consummation most earnestly longed for and prayed for by all true Missionaries, but wisdom teaches us that what we often most earnestly desire, must not be too eagerly hastened on. "God's time, not ours" must be our rule in action as well as our fixed principle. In some cases our "strength is to sit still," and wait for God to clear away difficulties out of the path. Never must we close our eyes to them, and then because they are no longer apparent to us, flatter ourselves that they no longer exist. In the present relations between India and England, between the governing and the governed, between natives and Europeans, in the present condition of Indian Society, and in the present state of the native mind, great care and caution, and patience, and prayer are requisite in carrying forward measures full of the most intense importance to the health and prosperity of the Native Church of the future."

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SATURDAY, FEBRUARY 1, 1879.

INTERNATIONAL BIBLE STUDY.

February 9, 1879. *Luke* xviii. 9-17.

"Certain who trusted in themselves that they were righteous and despised others." 9. They gave themselves credit for whatever there was of good in their lives. It is not denied that they were exempt from many forms of immorality and irreligion, nor is it denied that such exemption is a thing to be thankful for; the mistake is in giv[illegible] self credit for all this. You owe [illegible] ly providence of God that you [illegible] from the temptation to commi[illegible] things, or that you are arme[illegible] What hast thou that thou hast [illegible] and what hast thou that the[illegible] forfeit? There is none good [illegible] is, God. From Hi[illegible] and every per[illegible] pised others [illegible] taught the[illegible] who had n[illegible] not compa[illegible] that they [illegible] good or [illegible] they sho[illegible] tinction [illegible]

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d ones ; for as the latter only yielded to mptations which were incident to them, hey yield to the temptations that beset They were not tempted to commit that would have been fatal to the tion for piety which they sought ntain, and which brought them so advantages, social and pecuniary; but were tempted to pride, self-complacency, liance, unconcern for others, dis lain, ousness ; things as odious in the sight d as the sins of publicans were.

od I thank thee, that I am not as other re" Our Lord did not take for his ration one of the worst cases, but one best. This Pharisee recognized God ource of his goodness, in that he was m extortion, injustice, adultery and ffences. He allows himself to dwell ings that favour his self-com- uses to see the evil that tempted to break ency, and this man lurks within. No man is the commandment in all points ; to this man this commandment is a barrier, to that man that commandment; men pick out of the commandments those which they can keep with least trouble, and then make a righteousness of the fact that they keep these; and all the while, thay are not serving God, but their own convenience.

"I fast twice in the week, I give tithes of all that I possess." 12. It is a good thing that a man keep his body under, and if a man fast twice a week in his endeavour to escape from the thraldom of appetite, it is well. But if he makes a righteousness of this thing or of any similar thing, wo unto him. Without faith it is impossible to please God, and true faith is utterly opposed to self-trust. Note regarding this Pharisee that he brings no petition to God. He has no sense of need. He is rich and increased in goods. He does not think there is the slightest danger of his failing to maintain his reputation or ever becoming as *this publican*. To the Corinthians Paul said, Now ye are full, now ye are rich ; this Pharisee was rich and full.

"The publican, afar off, smote upon his breast, saying, God be merciful to me a sinner." Here was a contrast. This man was full of needs. He knew of nothing to commend him to God; nothing in himself to give him the slightest ground of confidence. The very least token of divine favour would have affected him more powerfully than the greatest would have the Pharisee; and accordingly the love of God sought him out rather than the Pharisee. Blessed are they who hunger and thirst after righteousness; for they shall be filled; and when they are filled, they still hunger and thirst; like the infant that ever desires the mother's milk, and like the branch that ever seeks the sap of the vine. The branch uses the sap as fast as it receives it, and needs it as fast as it uses it. It is not necessary for us to be without the grace of God, to feel our need of ; grace itself induces the sense of need. r grace is a perpetual effluence from God, sunlight from the sun ; it cannot be stored n the heart's granary against future need; like the water of a stream that turns the el of a mill ; a new supply is needed y minute, and the position of the mill is constant expression of that need.

He that humbleth himself shall be lted." 14. Not in such a sense that his ility is sacrificed. He ever retains the se of his unworthiness and of his dependence, recognizing God as the source of all good. "By the grace of God I am what I am; and his grace was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

WHATSOEVER THINGS ARE HONEST.

"WHATSOEVER things are honest, think on these," says the Apostle to the Philippians. We are not to understand the Apostle as indicating subjects of meditation, chiefly, but rather what things should have our attention and influece our conversation. It is too much the custom of those who come together, to speak about their neighbours, and especially if there has been anything improper or censurable in the conduct of this or that person, to make it the subject of comment. Has any one uttered a falsehood? they hasten to tell one another about it. been guilty of overreaching? Has any one upon your attention, The fact forces itself and you bring it to the notice of those whose society you are thrown into. Now the apostle tells us that we are to pursue another track altogether. We must have our eyes and ears open to the evidence of that which is commendable, not to the failures but to the successes of men, not to their defeats but to their victories, not to the false and the unlovely and the impure, but to the true, the chaste, the decorous; and having seen them, remember them and gladly bring them to the notice of our associates. Conversation with regard to these things will be found much more profitable and much more pleasant, than the gossip which passes in review the failures of our neighbours.

With regard to this word *honest*, the original word is *semna*, meaning grave, weighty, decorous, the opposite of frivolous and unimportant. The Latin version has *reverenda* in this place, but sometimes translates *semnotes* by *honestas* in the sense of 'what is becoming.' So if we retain the word *honest* here, let us remember that it means not merely the opposite of fraud but of frivolity.

A. has manners that offend you. He seems to be so little governed by consideration for others. He takes the most comfortable seat for himself; takes the spare seat in the carriage and lets somebody else walk; helps himself to what is nice, without anxiety for others; and generally makes it evident that his thoughts are for number one, and that number one is himself. But then there is B. who is very different, always thinking of others and desirous that whatever is comfortable, nice or convenient should be enjoyed by others. He does not reckon himself as No. 1, but No. 2 or 3, perhaps 9 or 10. Now which of these is it best to think about, A. or B.? If we think much about A. we shall get annoyed and vexed; but to think and speak about B. will do us good and do others good; and some day A. over hearing us as we express our admiration for the unselfishness of B. will suddenly be smitten with a sense of his own impropriety of feeling and behaviour, and be led to ask a new spirit from the Lord.

We are not to let our minds be occupied with things that are frivolous. How much time in conversation is given to the subject of the weather, and of health, and of things pertaining to what is called comfort. And very often people affect an interest in these things that they do not really feel. They would be glad if some more important subject of conversation were introduced. It is a good thing for the Christian to be much occupied with God's word, not only seeking to understand it, but to clothe it in an appropriate life. If daily thus attentive to the word, it will come very natural in conversation to mention it and the thoughts awakened by it; and another result will be that we shall turn away from that which is frivolous. There are those who have a humourous disposition and a keen sense of the ludicrous; we do not say that this is never to be indulged, but that it needs to be held in with bit and bridle. We have known persons who made every thing jolly wherever they came, and seemed to think a man could have no higher mission than to make others laugh; and yet they often hindered the carrying on of conversation that would have yielded some better fruit than mere laughter. One of the great evils of the day is that men do not obey this injunction of the apostle to occupy themselves with what is weighty and decorous instead of what is frivolous. One would think that laughter was the cream of life instead of the froth of it. Hence the passion for gayeties, theatricals, facetiæ, light literature, sports, games, lotteries, dancing, comic papers etc. etc.

A CHRISTIANITY FOR INDIA.

WE beg to make some additional remarks about the report of Rao Bahadoor Mahadev G. Ranade's Lecture referred to by us last week:

"The question which now demands consideration is what are these root ideas of Hindu belief which Indian Christianity must assimilate with its vital life, if it is ever to be a home-growth acclimatised to the conditions of our national intellect and faith. Dadoba has gone over the ground in detail in his letter. Briefly hower they may be stated to be the doctrine that God is one without a second. All the Syrian and Arabian creeds and even the Persian Zoroastrian creed, suppose a rival of great power next in might to God, who spoils God's work and creates confusion. It is the peculiar glory of our Hindu theosophy that it held fast to the doctrine not only of one God as contradistinguished from many Gods, but One God without a second i.e. without a rival Satan or Ahriman. In a similar way, the creed about the fall of Adam and Eve and the woes it entailed on all generations can never find a home in India. The creed here is that each one of us is an Adam and Eve, with our garden of Eden and trees of life and serpents resting at the foot of the tree and tempting us to evil."

If by the words "God without a second," we are to understand that there is no being that approaches the omnipotent, omniscient and omnipresent God, then this is quite as much a root-idea of Christianity as of Hinduism, and a great deal more so, we would have said. God is every where in Scripture described as the only wise God, the blessed and only Potentate, the only true God, who only hath immortality, who alone is good, dwelling in light inapproachable, humbling himself to behold the things in heaven and the things in earth. We venture to say that there is not a book in the world in which the unapproachable superiority of God to all creatures is so strikingly set forth as in the Christian Scriptures. And we cannot but venture the opinion that the Lecturer is a good deal more indebted for this root-idea to Christianity than to Hinduism.

Yet we fancy that by the Syrian creed he means the Christian. He seems to think that the Bible teaching concerning Satan is incompatible with the perfect supremacy of God. It is not more so than the existence of any other sinner is. As a matter of fact, not to be disputed by any, there exists in all moral and intelligent creatures of God the power to disobey the commandments of God. Otherwise they would not be subject to the commandments of God, *i. e.* they could not be addressed in the language of command. God has not to say to the fig-tree, Thou shalt not bring forth grapes, or to the vine, Thou shalt not bring forth figs. There is in these no power of choice. In men and angels there is. He that gave them laws, gave them power to keep them, but this implies the power to disobey them. That the world is full of sinners, following not the commands of God, but their own inclinations, is abundantly evident. Now Satan is represented as a fallen spirit, ruling over other fallen spirits. He has no more power over men than such as they put into his hands by consenting to sin. He is the God of this world in the sense that he rules in the hearts of the children of men. God says thou shalt not steal; the adversary suggests that stealing will be to their advantage, and men hearken to him rather than to the voice of God. Let us bear in mind that on the principle *qui facit per aliam facit per se*, Satan is represented as doing that which is done by his agents. In all this there is not the slightest approach to the doctriné that God has a second. The Lecturer tells us that the creed here is that every man is an Adam and an Eve with his garden of Eden, tree of life and serpent, tempting to good or evil. The moment that Adam sinned he forfeited his Eden, and if any of our Hindu friends know any thing of a garden of Eden and of the sinless state, we have yet to learn it. We are all from our earliest years sinners and as such are under the condemnation of a holy God; but we are in a state of probation as regards the salvation offered us by him. The Hindu believes that the fruits of a man's deeds follow him not only through the present life but through those lives that succeed this and they greatly complicate matters by admitting that a man in one birth does not know what sins committed in a previous birth are punished in this. No man can be led to true repentance for sins committed, unless informed of the cause of his punishment. We have considerable acquaintance with Hinduism and we have considerable acquaintance with modern infidelity; and it seems to us that what the Lecturer calls root-ideas are the teachings of modern infidelity and not of Hinduism. Ye will not come unto me that you might have life, said Jesus Christ to the Jews, and if any one fails of salvation now, it is because he wills not to submit to God. The mighty tide of sin that has swept on for so many thousand years, cannot carry a single soul over the Niagara of perdition, unless that soul consents to evil and prefers darkness to light. The Lecturer goes on to tell us that Hindu Theosophy has never preached the doctrine of eternal damnation to be pronounced on the last day of judgment upon the mortal soul for its sins in this short life. If by Hindu Theosophy is meant that which is believed by the great majority of Hindus, then we say that we have never found any opposition to the Christian doctrine of future punishment among them. It is a doctrine that Europeans oppose far more than Hindoos.

With regard to Sweden borgianism, a form of Christianity which the Lecturer says the Hindoos are ready to receive, we submit that the question above all questions is what is true, not what falls in with our root-ideas. If the Bible is from God, then the system which is most in harmony with its teachings, is the one to be embraced, not the system which is most accordant with our own prepossessions.

LIFE OF DR WILSON. II.

In the second year of his life in India, Dr. Wilson wrote to the Secretary of the Scottish Missionary Society as follows:

In reference to the mode of addressing the natives pursued by my brethren, I have been led to entertain and express the deepest regrets. With one exception, [illegible] form a judgment, they seem, as far as I can [illegible] are too frequently inclined to speak on the folly of idolatry, and to neglect the preaching of the unsearchable riches of Christ and to present divine truth to the minds of the heathen in any manner which is destitute of solemnity. I know that the temptations to pursue this course are very great. It is the easiest, it excites the feelings of the hearer without any difficulty. It is however unprofitable and I believe that it is one of the chief reasons of the comparatively small success of modern missions. It is deceitful; a missionary falls into it without being aware of it and perseveres in it at the very time that he declares that an opposite course is his duty and his aim. It tempts to the use of inconclusive arguments; it excites a thousand unprofitable objections; produces a bad impression on the heathen, and destroys a missionary's temper. It is the bane of our mission and I believe is the great cause of the comparatively small success of modern missions.

It appears that the missionaries whose course Dr. Wilson is here led to censure, agreed with him in his conviction as to what was the right course but failed to follow out their convictions. They felt it their duty and made it their aim to avoid saying much about the folly of idolatry, and rather insist upon the unsearchable riches of Christ, but their practice was lamentably different. From the closing sentence we infer that the above strictures had special reference to the Scottish mission. We entirely agree with Dr. Wilson in the opinion expressed with regard to what should constitute the chief subject matter of missionary preaching. We also agree with what Dr. Smith says, that missionaries in after days have avoided the error pointed out better than their predecessors did. But when the question is raised whether Dr. Wilson was in practice more successful than others, in the first half of his ministry, in the particulars mentioned, we cannot say that any remarkable difference presents itself. We have copiously read the missionary journals of Dr. Wilson, Mr. Nesbit, Dr. Mitchell, the American missionaries and others, and have not found any striking contrast. Dr. Wilson was a good deal of a controversialist. His earliest tracts were "Exposure of Hinduism" "Refutation of Mohammedism" and "Discussion of the claims of Parseeism." The polemic character of these is indicated by the very titles. And even in those extracts from the journals of the worthy itinerant given in this volume, controversy regard[ing] Hindoo ideas abounds.

About the same time. Dr. Wilson [illegible] as follows, regarding Dr. Duff's insti[tution] at Calcutta: "I think it calculated [to be] highly useful but would remark that col[leges] though they are admirable instrument[s] the instruction of Christians, are but clu[msy] instruments in the making or conversio[n of] Christians. The preaching of the Gosp[el is] the grand means of propagating the Go[spel] and for every professor at present [there] should be at least twenty preachers." T[heir] views seem to have been modified in [later] years. During the greater part of his [first] life in India, the chief portion of Dr. W[ilson's] strength was rather given to edu[cation] than to direct evangelistic work. An[d] of the conversions mentioned in thi[s] were among those who were in a[ttendance] the Institution.

In 1835 he write[s] tive missio[naries]: "Though I fear that Na[tive] [illegible]naries, till they are raised from among the children of converts educated from their earliest years in Christianity and in a Christian atmosphere, will not, generally speaking, prove such efficient labourers as Europeans, [yet] though I believe that we must first show them the example of an apostolic ministration, I enter with my whole soul into your views as to the adoption and devising of every practical measure for their training."

Here is an extract from a letter to a gentleman in Scotland.

Would that I could, in reply to your inquiry, speak a world in season to you as you have done to me. The foundation of faith is the Gospel offer of salvation to the chief of sinners who will accept it. We must be content to be saved gratuitously. We can neither purchase salvation before we receive it, nor adequately acknowledge it when we have received it. The Saviour is infinitely worthy of our reliance, and the moment we rely upon him we are safe, and may rejoice with joy unspeakable and full of glory. We must seek for comfort by looking to him and his finished work. The eye, as Dr. Chalmers, I believe, expresses it, must look to the Sun of Righteousness for his light-giving and life-giving beams, and not turn in to gaze upon its internal structure. The work of Christ within us is the evidence of our faith, but the work of Christ without us is the object of our faith, and the offers of Christ the warrant of our faith. When Satan says to us you have not believed, else whence all your fears and all your failings and offences, we should reply, if we cannot give him the direct contradiction, I now believe what the Saviour says to me and I will now give up my fears to the winds in spite of all your efforts." He adds, "There is too little of the freeness of the Gospel set forth in modern preaching."

The number of those who preach it has been vastly multiplied since Dr. Wilson wrote thus, thank God.—Here is an extract of a different kind:

"There is scarcely a temple in this part of the country which has not an allowance from the revenue. The Mahalkaree of Kharipatan showed me a list of the sums granted in his district. I was perfetly thunderstruck on reading it. Even temples that are almost forsaken by the natives are not overlooked. Ten or twelve [of] this description had allowance of 5 or 6 rup[ees] per annum. I asked how these sums were [ex]pended. "In buying light for the god," [was] the reply. I trust that the time is not far dis[tant] when all these sums will be profitably empl[oyed] in promoting the education of the people. [The] biographer adds: "This is the sort of dis[es]blishment which the British Government [has] such, can do little directly to bring about [as] the crowning result of its efforts to leave [the] management of the shrines to the worshipp[ers] and all disputes about the property to

ordinary civil courts. But the time is not so hopelessly distant as may appear at first, when Mr. Wilson's foresight may be justified by the educated Natives themselves insisting on saving from the fraudulent greed of their priests the enormous endowments intended in many cases to act as a poor-law and transferring them to the education of their children, for which they are now compelled to pay a cess on the land-tax."

When we call to mind that it was only the other day that one of our most cultivated and distinguished natives, a member of H. E, the Governor's Council, weighed himself and wife against silver to be distributed to the Brahmins, and when we remember the comparative faint heartedness of those who have a truer light and better convictions, it does not seem as though the day were hastening near, when such a demand will be made by the educated natives.

REMINISCENCES. IV.

We referred at the beginning of these papers to a metrical account of the writer's experience published in the *Bombay Guardian* in 1861 (Oct. 26—Dec. 28) too obscurely written to be understood without more effort than people are disposed to bestow on newspaper articles. We make some extracts from this, accompanying them with explanatory remarks. These words in Isaiah (XIII. 4) furnished the motto for this poem :

"He shall not fail nor be discouraged, till he have set judgment in the earth."

The obstacles presented by a single heart to the Gospel, are the obstacles presented by the world ; for every heart is an epitome of the world. And the victory obtained by Christ over one heart, is a virtual prophecy of the world's subjection. The same power that on the day of Pentecost brought one soul to his feet, brought three thousand there. In all the wide world there is nothing more defiant or invincible than the unbelief, pride, selfishness and self-deception of a single heart. Let us but thoroughly master the questions involved in the translation of a single soul from darkness into God's marvellous light, in the battle waged by truth and falsehood in a single heart, and we shall be in a position to master the elements of the great warfare against the God of this world. For the God of this world has no stronger citadel than the heart that is wedded to its own glory.

Why in the long-lapsed ages seek the proof
That Christ gives battle to discouragements,
And where they sternest are wins for himself
The greatest victories ? To thee, my soul,
Well known, though not to fame, (unless where fame
Her court in Hades holds emblazoning
All treason-tainted names,) the story trace
Of one whose worthless life discloses well
Against how many fiery darts of sin
The bleeding heart of Love unfailing moves
To unimagined conquests.

Christ's victories are to be estimated by the amount of force overcome. After his own conversion to Christ had been brought about, he had reason to believe that no more formidable hindrances to the truth had ever been presented, than had been arrayed in his own heart. Nor has he ever found reason to regard this as an exaggerated estimate of the case. For it is not the most lawless and reckless life that is furthest removed from the hope of the Gospel. The more of moral orderliness and virtue there is in a character, if these are made to minister to pride and self-confidence, the more is the individual removed from a Gospel the first letter in the alphabet of which is, Blessed are the poor in spirit. Looking back upon his days of delusion, Homunculus seems to himself like Balaam, encountering in many a narrow path an angel of Love divine, but refusing to perceive the providential messenger, and at every step hurling a fiery dart against the long-suffering God of grace.

In Christ's tomb
Light for the world was sown. Its harvests, now
Checkering the darkness that infolds the earth
Are chiefly seen, though scantly, where th'Atlantic
Heaves mediatingly between. In vain
The glorious Gospel round the path we trace
Was poured diffusive : in his heart no beam
Was suffered to lay down its benedictions.

Not altogether like the darkness that was upon the face of the deep, is the spiritual darkness of the globe at present. It is here and there checkered ; rays from the Sun of righteousness have penetrated it here and there, but chiefly in Europe and America, though even there what is rejected is abundantly greater than what is received. H. was born in a land of Gospel privileges. Had there been a willingness to see it, he would have certainly recognized the power of Christ vanquishing, repressing, modifying or overruling the forces of society.

To pride concession easily was made
Of chieftaincy ; pride that well knew the art
To banish ostentation and assume
The humble guise of unpretending worth.

It was not pride of position, wealth or external things at all ; nothing seemed to H. more contemptible than pride that attached itself to things of this kind. It was rather pride in supposed intellectual power, yet not in this wholly ; more intense than all was the pride of a supposed superiority to all meanness. Along with it was a great sensitiveness to any thing like ridicule, leading to a careful disguising of this pride.

The Anakim of sin were there ; nor least
In the gigantic brotherhood, ambition.
Twin with ambition, and its opposite,
Now vanquishing, now vanquished, was that love
Which finds the godhead where its image lies,
Shattered, in earthly beauty.—"To thyself
Be thine own Gospel. From thy path afar
Fling the obstructive word, heaven-sent by some
Deemed idly. Taught by me"—pride whispered it,
"Thy creed be this : In man's own will is found
Whatever of divinity is there
Sought avidly and truly. To thy will
Thyself a living sacrifice, the world
Shall in the end a sacrifice be brought.
Only believe. In thy long-during will
Indomitable, find exceeding great
And precious promises. For heaven and earth
Can sooner pass than the great prophecy
By nature written in thy resolute will."

The susceptibility to beauty was intensified by the power of imagination to invest the object with a perfect chorus of celestial graces, especially where acquaintanceship was not easily established ; and the youth's shyness generally broadened the gulf for a season. But the tricks played by imagination were sooner or later seen through, and the idealizing faculty left free again to deal with self.—A man who imagines he has a mine of gold in his field, will care little for any overtures from abroad. One who fancies he has capacities for doing great and good things, will make no account of an offer of salvation. The Gospel is for the poor and needy, the spiritually bankrupt ; and nothing was further from H. than any such conception of himself. He knew of nothing more potential in society than the will of man, and he believed that the secret of this power was hidden from the masses, and was scarcely suspected by any. He saw that men allowed themselves to be swayed by their appetites, their prejudices, their associates, so that not one in a million could discover what was really within him ; and he determined to set his face like a flint, against every thing which would hinder him from realizing this supremacy of will. But if he had not been so egregiously self-deceived as he was, he would have become aware that in some way or other his will was daily suffering an ignominious defeat.

CORRESPONDENCE.

"To the Editor of the Bombay Guardian."

DEAR SIR,—I and not a few of my Native Christian brethren are very much grieved to see the spirit in which certain Native Christian writers discuss important and delicate questions in public prints. Such discussions have a disastrous effect upon the modicum of sympathy and amity that exists between Missionaries and Native Christians. Let no one understand from this that I mean to say that these questions ought never to be discussed by these writers. What I sincerely wish is that if any of my brethren take up such subjects they will discuss them in the spirit of Christian charity and forbearance and humility. Nothing is gained by using strong language and carping invectives ; neither do they edify either party. On the other hand, nothing is lost by expressing our sentiments in mild and conciliatory language. Yet there are some individuals amongst us with whom strong and intemperate language has become, as it were, a second nature, and who take great delight in indulging in it, thinking that thereby they are doing their community good service. But they little know that such is not the case. Some Missionaries and other European gentlemen interested in the cause of Missions, and who have the welfare of Native Christians at heart, are naturally led to conclude from such discussions that these writers represent the views of the majority, if not the whole, of their community, and that native Christians as a class are discontented and strongly prejudiced against European Missionaries ; whereas such is not really the case. The consequence of this is that Europeans begin to feel a kind of disgust for Native Christians. Where such a feeling has been generated, sympathy and harmony, which are so essential to Christian co-operation, cannot exist. Thus these writers are doing, no doubt unconsciously, a great harm not only to themselves, but to their whole community as well. On the other hand, their strong language and ungenerous tone towards missionaries are highly disapproved by many of their Native Christian brethren. I say this from personal knowledge. I therefore beseech writers like A. B. C., for the sake of their community to give up their strong language and tone. If duty to their brethren constrains them to speak out, let them by all means do it in order to see justice done, but let them at the same time study to write in a mild language and conciliatory tone in order to preserve peace and promote sympathy and harmony between us and the foreign Missionaries who have done so much for us and for our country, and who have every right to expect better treatment at our hands. I have penned these lines not because of any ill-feeling towards the writers in question, but because I felt impelled by duty to do so.

Yours sincerely,

A Native Christian.

DEAR SIR,—With reference to the lecture delivered by Mr. Mahadeva Govind Ranade a few days ago in the Prarthana Samaj on "Rao Bahadoor Dadoba Pandurung's reflections on Swedenborg's works," I trust the following few lines will not be unwelcome to your readers. Mr. Mahadeva Govind Ranade, in the course of his lecture, went so far as to say that he supposes Adam and Eve to be the present man and woman, Eden Garden, the tree of his life, and the tempting serpent, his evil desire. I suppose Mr. Mahadeva has not read the sacred Book with the same zeal and earnestness as Christians do, and therefore has arrived at this conclusion. It is certain however that such bigoted Hindus as the Brahma Samajists, do not care to read the Bible and express a superficial opinion that Christianity is a religion that will not lead a man to salvation. Mr. Mahadeva also said that he believes that Christ might have a fraction of the essence of the Divine Being, but that Christ was the son of God, is unworthy of belief, and that therefore Christianity has lost all its charm or nobleness. I would request Mr. Mahadeva to be good enough to see any missionary for whatever doubts he entertains about the truth of Christianity, and rest assured that if he honestly and earnestly seeks the truth, he will find it, and that he will become the follower of Him who has atoned by his blood for the sins of the world. Man is imperfect and should therefore earnestly ask assistance from God who will certainly give it to him. I am dear sir,

One of the Audience

NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Prayer Meeting *for Young Men* on Friday evening 7th February at 8-30, General Assembly's Institution, Kalbadevi. Will friends kindly make this known?

Baptist Chapel, Bellasis Road. The pastor, Revd. Albert Young, will deliver an Address to Young Men next Lord's Day Morning at 7-30, subject, "*The True End of Life*;" and will preach at 11 A. M. subject, "*The Valley of the Waters*," Ex. 14. 22: at 6 P. M. subject, "*Anchora Sacra*," Heb. 6-19.

IT is expected that Bishop Bowman will preach at Falkland Road Hall to-morrow evening at 6 o'clock, and the Rev. W. B. Osborn at Dean Lane Hall at the same hour.

Epitome of News.

SATURDAY, JANUARY 25.

—*Bombay Gazette*: We regret to hear that the Ven. S. Stead, Archdeacon of Bombay, is obliged from ill health to leave shortly for England; our worthy Cathedral Chaplain, Rev. F. L. Sharpin, M. A., will act for him.

The Rev. C. Walford, M. A., Chaplain of Belgaum Camp, is directed to proceed on duty to Mahableshwar for the present season.

—It is stated that the War Office authorities have decided to discontinue the custom of awarding good conduct gratuities to soldiers from the beginning of this year. These gratuities have been hitherto paid out of the fines inflicted upon soldiers for drunkenness. From the Army Estimates it appears that these fines were expected to produce £45,000 in 1873-4, in the three succeeding years £30,000, and in 1877-78 £17,000, while for the current year they were placed at £19,000. The reason for the abolition of the gratuities is said to be that the expenditure for rewards of late years has been found to exceed the amount of fines inflicted. It is very gratifying to learn that drunkenness in the army is so much on the decline, but that this should be given as a serious reason for the withdrawal of gratuities for good conduct is strange indeed. It would almost appear as if the system of giving gratuities was originally established with the view of getting rid of the difficulty as to the disposal of the fines.

—In his recent speech on the condition of trade in England the Earl of Derby said the estimate had been made on good authority that English capitalists have lent more than three hundred millions sterling to States that will never pay them a shilling. And this estimate, it would seem, is exclusive of the money that has been wasted in private speculations abroad —in Bombay among other places.

—The Court of Enquiry held at Aden to investigate the cause of the wreck of the s. s. Vortigern has found the master guilty, and supended his certificate for six months.

—Sydney, 27th Nov.—The Guegas, which arrived yesterday from New Caledonia, brings news of the terrible massacre of a party of eleven unarmed men who were engaged in the carriage of provisions and ammuntion up the river Poya for the use of the troops. The expected supplies not arriving, search was made for the bodies, when they were found in Kanaka baskets, cut into morsels and cooked. 6,000 rounds of Chassepot cartridges fell into the rebels' hands and were used against the boats of the war steamer Lamothe Piquet. As they were engaged in the search of the river for the missing men the Kanakas fired a number of shots, being in hiding in the mangroves. Reinforcements to the extent of 700 troops have arrived during the month. The day before the mail left advices reached Roumea of the fresh massacre of nine persons at Kone.

—A large and—as the *Times of India* thinks —an alarming immigration is setting in to Bombay from Kattyawar: "There has been a famine, or a scarcity, call it which we will, in Kattywar for the last three months, which was neither noticed by the Government nor checked by the authorities. During the whole of this time immigrants have arrived in Bombay by driblets. But the natives of Kattywar, having more resources and wealthier connections than the ryots of the Deccan, managed for some time to drag on without notorious misery or open complaint. Their resources, however, are now almost entirely exhausted, and at the same time the supply of grain by private trade, for they were only living from hand to mouth, has suddenly ceased. The grain trade to Kattywar was in the hands of Mr. Kessowjee Naik and the friends who fell with him."

—The Governor in Council has been pleased to nominate the following gentlemen to be fellows of the University of Bombay:—Ambalal Sakarlal Desai, M. A., L. L. B.; E. B. Carrol; Cowasjee Pestonjee, G. G. M. C.; Joseph Ezekiel; the Rev. F. X. Fibus, S J., S. T. P.; Jehanghir Cowasjee Jehanghir Readymoney; the Honourable Morarjee Goculdas, C. I. E.; F. G. Selby, B. A.; the Rev. H. C. Squires, B. A.; the Rev. E. de Vos, S. J.: H. F. White, B. A.

MONDAY, JANUARY 27.

—*Bombay Gazette*: "It has been a great misfortune that the mill industry in Bombay has found no favour with Europeans. A European shareholder is almost unknown; the monstrous claim of a "life agent" to a percentage on the outturn of the mill, whether the mill was working at a profit or a loss, would not have been allowed for an instant by European shareholders, and such accounts as have been submitted annually to shareholders during the last few years would assuredly have been rejected."

—The Hon. Dosabhoy Framjee has been appointed Collector of License Tax, in entire charge, relieving Mr. Shunker Pandurung Pandit.

—Surgeon-Major F.H. O'Donel at Mian Mir, was found dead in his bath-room by his servant, his head being immersed in his bath. It is supposed that he had fallen down in a fit.

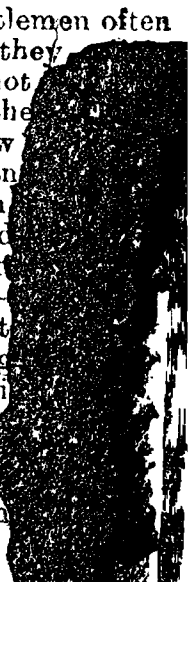
—*Native Opinion*: "Strange to say that while distress is making itself felt in certain parts of the Mofussil, prices of grain in Bombay have somewhat gone down. There are different versions of this phenomenon; one is, that grain was hitherto largely exported to Gujarat but since the failure of Mr. Nursee and the consequent revelations the grain merchants have been refusing to part with their stock on credit, and hence the export of grain has slackened. The other is, that there is no one now in the bazaar, with sufficient capital at his command, to buy up all the stock of grain and then re-sell it at his own price as Messrs. Narsee and Keshavji so often used to do."

—The *Indian Mirror*:—"The new Brahmo Somaj, which has been established in our midst, has prepared its constitution. One of the sections, it is said, defines the fundamental principles of Brahmoism to be the belief in one God and the rejection of the worship of any created being as God or mediator. Does not the doctrine of a future life find a place in the creed of our protesting friends? We shall be sorry if the question is answered in the negative."

—*Bombay Review*: Are there no crumbs of compassion that can fall from the lawyers' tables for the relief of duped and swindled shareholders? This is a question to be asked and pressed on behalf of the thrice harried shareholders of that cursed fraud the Mediterranean Bank, in the name of which, it appears, there is to be another raid on unfortunate Bombay. There are, we think, such crumbs to be spared; and much responsibility in this matter rests on our Chief Justice, who has it in his power to conserve such crumbs and support the Puisne Judges when the time comes for sharing them out amongst the unlucky victims of this swindle, who in mockery of the name of Justice, may be again dragged forward to pay the uttermost farthing. We will point to where some of these crumbs may be found. It is understood that this High Court only does the dirty work of the gang of swindlers in question under compulsion, and in enforced obedience to the letter of Chancery law. We have always thought that even the letter was strained in enabling the miserable Mediterranean Bank shareholders to be hounded to their ruin; but let the letter of the law be strained in another sense. Let our Judges, as they have every right to do, insist, as against that monster of finance, on every jot and tittle of the law being strictly interpreted and enforced. Let them insist on every p. and q. of procedure, form, and regulation being complied with to the utmost; and when the piratical plaintiff misses by so much as a finger's breadth, let the Judge who has the opportunity bid the trembling debter go free. The maintenance of an attitude like this when brazen roguery is the plaintiff, could vastly enhance the reputation of the High Court in Bombay. It would contribute infinitely more to its permanent fame than will those pseudo-classic images which some despairing architect has invented in the vain hope of adorning our new Palace of Justice.

TUESDAY, JANUARY 28.

—*Bombay Gazette*: "Native gentlemen often have to endure rudeness when they [illegible] Englishmen, but they suffer it not [illegible] hands of the white man but from the[ir] their own brethren. There are few [illegible] difficult as to make a native servan[t] per respect to a native gentleman[.] No doubt there are officials in Ind[ia] rude to natives, but unfortunately t[here] men who are rude to most people—[Eu]and natives—who do not happen t[o] their class. These are the men ag[ainst] the waves of education and civili[sation] beaten in vain. Even European [gentlemen] have now and then to complain of [rudeness] a department who not possessing th[e] grace of life seems to devote him[self]



ing the largest number of rude things in the smallest space of time. A man of this temperament does infinite mischief with natives, who have not the robustness to despise his insolence. But, happily, men of this nature are the exception in India."

—"Rangoon, 27: Colonel Wyndham, from Mandalay (formerly on the Calcutta *Chariyari*), attempted an ascent in a balloon on Saturday evening last. Immediately after rising the balloon burst and fell into the royal lakes, when Colonel Wyndham was drowned."

Advices from Hongkong, dated Nov. 21, state that the Tokushima Maru, a steamer recently built to ply between Osaka and Awa, left the former place Oct. 28, and at eleven p. m., when off Tonda, some gunpowder on board exploded, instantly destroying the vessel. Eighty-three passengers, with the whole of the crew, twelve in number, were lost.

Wednesday, January 29.

—Messrs Race and Stringer, driver and guard of the train on which occurred the robbery of specie, Dec. 31st, have been aquitted, and the two Native firemen convicted.

—*Bombay Gazette*: A new district in the north of the island of Bombay has been opened up for the ministrations of the Church of Scotland, which will be conducted under the pastoral care of the Rev. T. H. Greig. The first service will take place on Sunday next, in the premises of the Scottish School on the Parel Road.

An inquest was held yesterday afternoon by the Coroner, at the Bombay Club, on view of the body of Mr. Gustav Oschatz, a merchant's assistant, who in the afternoon, while sitting in the billiard room of the Club, suddenly exhibited symptoms of suffocation, and died in a few moments after. He died from rupture of the aorta.

—A telegram from General Roberts, dated Khost, January 26th, and Hazir Pir, January 27th, states that the Ghundzais, a large section of the Mongal tribe, living south of Kuriah, came in to pay their respects on the 25th, the representatives numbering 100, with 300 representatives of the Mukbals, who live south-west of Koorum Fort. Other sections are expected.

—Intelligence has been received that the Mir Akhor met with his death by an accident in the Khugian Hills, whither he had gone from Cabul after obtaining letters from Yakoob Khan to raise tribes in that neighbourhood.

—Kaidat Khan, the Chief of Rawagur, in Bajaur, is dead, and disputed succession is expected.

—Fighting continues between the Ghilizais and the Safis. The latter are said to be in difficulties.

—The Ameer is said to be still at Mazanisharif, and to have removed his family to Maimena.

—The chief adherents that remain to Yakoob at Cabul are General Daud Shah and Shahghazi Yusuf.

—*Bombay Gazette*: Sirdar Ibrahim is collecting troops for contesting the throne with Yakub Khan.

—A telegram from Ismaila, 28th, says: The s. s. Northbourne has been ashore since the 26th instant, and all traffic through the Canal has been stopped.

—At a meeting of the Legislative Council of [illegible]straits Settlements, held on the 14th inst., [illegible]raits Times:—"H. E. the Governor was [illegible]to make the satisfactory announcement [illegible]e had arranged with the Eastern Ex- [illegible]&c., Telegraph Co., who are laying [illegible]duplicate cable to Penang, for esta- [illegible]communication with Malacca, on an [illegible]subsidy of £1,000 for ten years, part of [illegible]may be recovered from the Native [illegible]ordering on Malacca territory."

[illegible] Convocation of the Bombay Univer- [illegible] place yesterday. The Hon. J. Gibbs, [illegible]hancellor, received a gratulatory ad- [illegible]om the Senate.

—*Times of India*; Rangoon, 28: Colonel Wyndham ascended in his balloon, made for the late King of Burmah, from the bank of the Royal Lake at 6 in the evening on Saturday last. After ascending three hundred feet the balloon suddenly burst and descended like a stone into the lake. Several boats hastened to the spot, and after ten minutes succeeded in getting Colonel Wyndham dragged from underneath the debris. He was quickly conveyed ashore and received medical aid, but it was of no avail. Blood was issuing from his nose and mouth, and it was supposed that death was instantaneous. He was buried next day. The balloon was composed of very inferior materials. A great crowd was present to witness the ascent and saw the catastrophe.

—Cholera of a virulent type is said to be raging at Palitana.

—*Overland Mail*; Jan. 10: The death of Marshal Espartero, on Jan. 8, is announced from Madrid.

Moncasi, the man who attempted to assassinate the King of Spain, was executed on Jan. 4.

The United States Cabinet have expressed great gratification at the success which has attended the resumption of specie payments.

A plague of a terribly fatal character has broken out in Astrachan and Saratow. The dead are lying unburied in the streets.

The Amalgamated Society of Engineers have resolved to resist throughout every branch of the trade an increase of the working hours from 55 to 57½ per week.

Amongst the deaths recorded this week are:—Sir J. Matheson, Bart.; Sir St. George Gore, Bart.; Gen. Webber-Smith, C. B., col. 14th Regt.; Major-Gen. J. Wedderburn, Retired List, Bengal Army; Col. J. Jackson, Indian Army, Madras Estab.; Charles Leeming, K.S.G.; and Mr. F. B. Norris, late of Bombay, formerly Surveyor-Gen. of Ceylon.

—The physicians and temperance men of Chicago are very much excited over a new remedy discovered by a Dr. D'Unger, which, it is asserted, not only cures intemperance, but leaves the drunkard with an unconquerable aversion to spirituous liquors.—

The medicine is red Peruvian bark (cinchona rubra), called by druggists "quill bark," because it comes from twigs about the size of a quill. A pound of this bark is reduced to powder and soaked in a pint of diluted alcohol. It is then strained and evaporated down to half a pint, so that it is in fact a pound to a half-pint. The drunken man is given a teaspoonful of the medicine every three hours, and his tongue is occasionally moistened between the doses during the first and second days. The third day the dose is generally reduced to a half-spoonful, then to a quarter-spoonful, and gradually down to fifteen, ten and five drops. The medicine is continued for a period of from five to fifteen days, and in extreme cases to thirty days; seven days is about the average. Dr. D'Unger has cured 2,800 cases of the worst forms of intemperance by this treatment. He takes men "debauched by liquor for years—used up, demented, loathsome sots," and in ten days, as a rule, makes sober respectable men of them, with a positive aversion to liquor in any form.

The Supreme Court of the U. S. has decided that Congress has power to pass laws prohibiting polygamous marriages in Utah, and that such laws are constitutional.

The Queen has presented the Rev. Sholto Douglas Campbell Douglas, M. A., to the district rectory of All Souls, Marylebone, void by the cession of the Rev. John Minet Freshfield, M. A.

Thursday, January 30.

—*Bombay Gazette*; Jellalabad, 29: A *bhistee* belonging to the 16th Regiment was shot at Basawal, then beheaded and his right hand cut off. The murderer belonged to a village eleven miles south of Basawal. A party composed of the Rifles, the 17th Regiment and Goorkhas surrounded the village early in the morning and captured 42 prisoners and 400 cattle. Some of the enemy when attempting to escape were fired upon and three were killed, including by mischance a woman.

—Shahabad, 29: An accident has occurred on the Nizam's State line. The driver (a Parsee) struck his head against the girder of a bridge and was killed.

—Madras, 29: A native infantry regiment, numbering with followers about 1,000 persons, passed through Madras on Monday by the new canal connecting the north and south coasts. The regiment is on the march from Trichinopoly to Secunderabad, and will travel 250 miles of the journey by the canal. In a few weeks navigation will be completed from Sadras, which is 40 miles south of Madras, to Coconada in the north, a distance of 450 miles. A considerable portion of the canal was made by famine labour. The canal will probably increase the trade of the port largely.

—The Str. *Surat* with English mails, left Aden for Bombay. yesterday, 9 A.M.

—Yesterday Kessowjee Naik and other directors of the mill companies to which Nursey Kessowjee was secretary, treasurer, and agent, were placed before the Chief Presidency Magistrate to answer the charges of criminal misappropriation, criminal breach of trust, and cheating, preferred against them at the instance of Mathuradas Lowjee, a creditor and a shareholder.

—The *Bombay Gazette* fills some columns with an account of Sir Richard Temple's travels: "Mr. Little, the Executive Engineer of the Kaira districts, drew His Excellency's attention to a new kind of roofing, consisting entirely of lime-concrete arranged in a series of low arches. Mr. Little has been experimenting with lime-concrete as a roofing material for the last eight years, and finds it answer the purpose admirably. It is cheaper than tile-roofing, and certainly has the advantage over the latter on the score of appearance. It adds, moreover, to the cubic space of the different apartments, and requires absolutely no repair."

At Edar His Excellency admonished the Byads not to embarrass their tribal rulers, the Thakores, by factiousness or other avoidable trouble, and warned them that such conduct would be gravely discountenced by Government. In conclution, His Excellency congratulated the Thakores on the complete abolition of female infanticide, at the same time rallying them on the playful phrase—dhood parwattee, giving suck—by which local euphemism designated such a flagrantly wicked custom, and pointed out that the Mussulmans evinced their abhorrence of this crime by terming it dochterkushi, the exact equivalent of the English phrase female infanticide. Their female infants, now happily preserved, might be expected to become the mothers of sons and daughters, and thus add to the prosperity of their thinly peopled territories by extending the increase of population.

Some of the Thakores present, presented the curious anomaly of possessing an Indo-Saracenic creed. Their ancestors had been forced to adopt the religion of Islam, yet retained their earlier religious associations and rites; and the hybrid tenets resulting from this divided belief have been transmitted from generation to generation. These chiefs on being asked as to whether they were Mahomedans or Rajpoots persisted in the laconic reply "we are Mool islam," this being the term by which their heterogeneous creed is designated.

—*Madras Mail*: From Vizagapatam, we hear, that the possibility of carrying a railway by the Royaguddah route, *via* the headwaters of the Tel and Mahanuddy, and Ryepore, to a junction with the line traversing the Central Provinces, is under consideration. The execution of such a project would lay this Presidency under great obligations to Sir Andrew Clarke, whose initiative in endeavouring to open [illegible]

an important line of communication deserves the highest commendation.

—Am. paper: Diphtheria is a disease which springs from the growth of a real fungus on some of the mucous surfaces of the system, more generally of the throat. It may be spread by contact of the mucous surfaces of a diseased with those of a healthy person, as in kissing, and is to a limited degree epidemic. From the local parts affected it spreads to the whole body, affecting the muscular and nervous systems, vitiating the lymph and nutrient fluids, and producing paralysis. As soon as the bacterium or fungus appears in white patches on the throat, it should no more be neglected than a bleeding gash or a broken arm, and there is almost as little need of a fatal termination of one incident as of the other. It has been found by actual experiment both in and out of the human system, that this bacterium is killed by several drugs, the safest and most certain of which is chlorine water diluted with the addition of from two to four times the volume of water."

Friday, January 31.

—*Times of India*: "We have been told by some of the officers of the Russian man-of-war that as many as 2,000 visitors have lately gone on board the ship in an afternoon, and that she was indeed almost taken possession of by the eager sightseers, many of whom came all the way from Poona to 'see the Russians.' It was this swarm of boarders which compelled the officers to appeal to Admiral Corbett and finally to Sir Frank Souter for protection."

—Charity on a somewhat large scale was given the other day by the ex-Gaekwar of Baroda to the Brahmins of Madras on account of the eclipse.

—The *Times of India* hears by telegram that General Roberts marched from Matun last Monday 12 miles, but hearing on Tuesday that the Mongals had assembled for the purpose of attacking Fort Matun, he hastened back on Wednesday with a part of his force and was enthusiastically received. "Everything of value was removed from the fort, the stores of grain destroyed, and at half-past twelve we started to return, our retreat being covered by the Cavalry under Colonel Gough. This they did in most excellent style, getting near the enemy, and accounting for several of them, including a mounted Commander."

It seems a ptiy that the General should be obliged to act the part of an enemy to himself and destroy his own grain. On the principle perhaps that stale-mate is better than check-mate.

—Same; Kurrachee: Sir R. Temple, with his Military Secretary, Major Rivett-Carnac, returned to Kurrachee from Sonmeanee on Monday, having ridden the distance of 57 miles between 7 o'clock in the morning and half past three in the afternoon.

—The annual meeting of the members of the Brahmo Somaj took place at the Calcutta Town Hall last Thursday evening. There was (says a Calcutta paper) an unsually large attendance, attracted doubtless by the announcement that the leader of the movement, Baboo Keshub Chunder Sen, was to attempt to answer the question whether he was an inspired prophet. The hall was crowded and there was a goodly number of European ladies and gentlemen present, the religious element being conspicuous. The speaker divided his discourse into two main parts, the first of which went to show that he was not a prophet, and the second that although he was not a prophet, he was a singular man, who for the last 20 years had devoted his life to prayer and meditation. In answering the first question which was the subject of his lecture, he first described a prophet as one who was holy and pure and was honoured in the world, and a man to be followed, and one through whose mediation salvation could be secured. Baboo Keshub Chunder Sen, on the contrary, practically denied that he was either holy or pure. He was sinful like any other ordinary man, in so far as thought and intention went, had in spirit been guilty of great sins, instancing in particular, pride, vanity, jealousy, envy, manslaughter, lying, perjury, and forgery. The roots of all these vices were in him, and he saw them clearly. He could not therefore be a prophet, who must, above all, be pure and holy. But he claimed to be a singular being—one who from his youth had been singled out by God for his service, and had been called upon to set himself apart, to give up all worldly-mindedness, and to set before his heart and mind the task of regenerating India. He had been thrice visited in the persons of John the Baptist, Christ, and St. Paul. These visitations he emphatically denied to be dreams or imaginations. First John the Baptist said, "Repent ye, for the Kingdom of Heaven is at hand." When he was visited by Jesus Christ, at the age of fourteen, these were the words with which he was addressed: "Take no heed for your life, neither what you shall eat, nor, what you shall drink, nor what you shall put on. Take no heed for the morrow." And lastly, Paul visited him saying:—"Let those who have wives be as though they had none." This vision of the three prophets was simultaneous, and he was then about to be or had just been married. The admonitions thus conveyed had so thrilling an effect upon him that he spent his honeymoon in the practice of asceticism. He had from that time abstained from the use of animal food, and had devoted his whole time to prayer and fasting, and in this strain the speaker continued for an hour and a half, and concluded by stating that his mission was to regenerate India, that the Church which had been established by him must continue and would be the Church of India in future, in spite of all persecutions and attempts to overthrow it, or to establish any other in its stead. The lecturer ended with a long invocation to the Divinity on behalf of himself and his Church.

—Deaths last week, 450.

—The *Bombay Gazette* has several columns devoted to the account of Sir Richard Temple's Itinerary. We should not wonder if Sir Richard were himself the author.

Miscellany.

The following are the Resolutions passed by the Board of Missions with reference to the very painful circumstances in New Britain.

"Proceedings of Meeting of Board of Missions, held on Monday, Sept. 16. The President of the New South Wales and Queensland Conference in the chair:—

"A letter from the Rev. George Brown, dated June 26, communicating the intelligence that on April last Rev. Sailasa Naucukidi and Peni Luvu, Livai Naboo, and Timoci, had been treacherously murdered and eaten by natives of the interior of New Britain, and that he with the assistance of others had adopted measures for the prevention of further outrages, having been read; and Mr. McGrath, a passenger by the *Johan Cæsar*, who was a witness and participator in the proceedings, having been heard, the Board resolves:—

1. "That it has heard with feelings of the deepest sorrow of the cruel and unprovoked murder of the brethren abovenamed by the natives of New Britain, while visiting the people of the interior; it expresses its deep sympathy with the missionary and his native helpers, whose sense of duty leads them to risk their lives by continuing to reside among a barbarous people, and prays that God will graciously extend to them his protection, that they may be kept from further outrage and harm."

2. "That suitable arrangements be made as early as possible to convey to their own land the widows and children of our murdered brethren, and that Mr. Brown be requested to make proper provision for their comfort until they can reach their homes."

3. "As to the measures taken to prevent further outrage. That inasmuch as it appears from the evidence now before the Board, that immediately after the massacre the natives of the different islands began to take advantage of the supposed weakness of the mission party—(1.) That numbers of the natives assembled at Mr. Brown's residence and demanded property, which had to be given up to them. (2.) That a chief of New Ireland, hitherto friendly, dragged away the wife of the teacher to his own hut and detained her for a period of two or three days. (3.) That Talili, the instigator of the murders, took steps to effect the further murder of the widows and children of the slaughtered teachers: also that he notified to the towns of New Britain, where teachers resided, that war would be made upon them unless they killed their teachers; and likewise sent a message to Mr. Brown threatening to eat him—this meeting expresses its deepest sympathy with the Rev. George Brown in the very perplexing, painful, and dangerous position in which he was placed; but at the same time it deeply regrets that no other course seemed to him to be open, which would ensure the safety of himself, and of the large number of persons belonging to the mission party, of whom he was regarded as the protector."

Selections.

NATIONAL DELINQUENCIES.

From a Lecture by Major-General R. Shaw, delivered in Scotland.

"Let me remind you that I said at starting, the age of Elizabeth in which Shakespeare flourished was a heroic age, when, to quote a poet, Monckton Milne (now Lord Houghton) "men did great deeds like noble boys at play." I am sorry to say there was, apart from the gallant destruction of the Spanish Armada, a good deal of filibustering and lawless buccaneering in the great deeds, and if we could breathe heroic inspiration into the dry bones of modern conventionalism I should grieve to see it worse than wasted in developing war proclivities and war action. God's line of battle against evil, which the Gospel calls on man to wage war is very long, and there is a wide field for heroic combat against the monster wrongs which selfish misnamed expediency, I should rather say fiendish cruelty maintains among us. It is not a love of peace that sucks the marrow and manhood out of a nation. The gentlest men are ever the bravest when enlightened consciousness tells them they have a just cause to support. The tender heartedness of St. Paul was as conspicuous as his heroic courage and constancy, and if but the lining of his mantle were to fall on us, we could not remain the scorn and scoff of the whole civilized world as we are at present, for gross and ruinous intemperance, and for a hell-begotten system of wholesale opium poisoning, for the sake of an exorted revenue every rupee of which is crusted with human blood that lies at the door of every one of us. A nation's religion is the source and mainspring of all that is either good or bad in individual and collective action, and if it is merely formal or perverted and unsound it is not only the popular poetry and fictitions literature which grow trivial and emasculate, but social life and duty and public policy become equally unnerved and corrupted. If this be true, and who will dare to deny it? the causes of [illegible] is wrong among us are not far to seek. [illegible] not disposed to take a flattering view [illegible] gion in Scotland. I think there is [illegible] churches a good deal of unseemly squab[illegible] over nice points of doctrine, to the ne[illegible] vital questions of judgment and mercy [illegible] home and abroad, and a great deal of [illegible] and somewhat hysterical clinging to d[illegible] traditions out of which the life is de[illegible] and which never should have had lif[illegible] for the most able and earnest men of [illegible] have proved that it is, in some material [illegible] false light and leads astray. I do not [illegible] wish to reproach the clergy, but rath[illegible]

had a voice potential among them, I would respectfully urge them to magnify their office, and assume a far higher platform and higher functions than they have done in recent times. On the 10th of this month (Feb. 78) ex-Baillie Lewis, a talented citizen of Edinburgh, delivered a very powerful lecture on rapidly increasing horrors of intemperance, and other phases of vice and crime in that city, (of course applying equally to other large towns), calling on the Churches to arouse themselves to a life-and-death conflict with the powers of evil that are overwhelming us. The clergy might do much with God's blessing or earnest united endeavour, but a just God reigning in the earth, they are comparatively powerless for good, while the Government and the people are bound in that abomination of iniquity, the opium system, a poisoned robe of Nessus, corrupting every fibre and artery of national life. The Government is the chief and most prominent offender, for it is never at a loss for treasure to squander in unjust and cruel and fruitless wars, but stands aghast at the financial difficulty when called on by wise and God-fearing men to stem the everswelling torrent of shed blood for a revenue as foul as Judas's thirty pieces of silver, and which in the basest sense is "crucified afresh and putting him to an open shame. But not the less the world-wide physical and moral pestilence swathe us all like an infected shroud from a charnel-house, while Queen Victoria herself is not sheltered from the open opprobrium, for the Chinese, in their ignorance of constitutional monarchy, do not scruple to tell the British Missionaries that their Queen must be a very wicked woman for allowing a people to be deathfully debauched, who supply to her own subjects nothing that is not good and beneficial. Many writers and not a few preachers are ineffectually grieving over and denouncing the everincreasing trade corruption among ourselves. How could it be otherwise? How can the People reverence and aspire to what is pure, lovely and of good report when their rulers and ruling representatives set them a standing example on a gigantic scale of sordid and inhuman and unscrupulous persistence in a murderous system unparalleled for blackness in the world's records, sustained by cruel and cowardly wars, and a subsequent ruffian diplomacy of terror. The question is neither recondite nor abstruse. The foul wrong lies glaring on the surface, and its iniquitous origin and malign bearings are well-known and almost self-evident, and they are such as the occupiers of pulpits could collectively assail and denounce with a concentrated voice loud and terrible as the reverberate thunder or the sound of a mighty cataract, but with few exceptions they make no sign. Surely in the very nature of things, the abstract preaching of the beauty of holiness and the duty and bliss of consecration to the Lord, must be sterile in results, while a concrete practical example of vast dimensions is officially exhibited to the nation of a violation of Jehovah's law hitherto unmatched in diabolical daring and atrocity. The people being passive under the infamy and pollution affecting *them* and their institutions like a moral leprosy, in the wide world's estimation, to whom of right belongs the high vocation of rousing them to virtuous indignation "yea to vehement desire, yea to clearing of themselves," if not to the appointed watchmen on the towers of Zion? In these strong remarks I may seem to have been digressing, but it is not so, for a luxurious and vacillating age with an emasculate lyrical literature, is by historic precedent and teachings in the very nature of moral tendencies, certain to be a wicked and corrupt age, and it would be a hopeful sign and an encouragement to a higher individual and national life, if we could by a vigorous redeeming effort free ourselves from the all-contaminating monster wrong. If I have been digressing I began my lecture purposing to do so, for, to quote Jeremiah the Prophet, "The word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." Would that I could put this fire into the heart and bones of abler men, and of a far higher vocation than belongs to an old soldier. I fear have detained you too long and will now conclude. In the body of my lecture I dealt in a cursory way only with the lyrical literature of the larger and richer sister-kingdom and the causes of its degradation, and it is *there* that clerical and spiritual discrepancies seem most conspicuous and baneful. At all events they are the most germane to my specific subject. I will only name the lamentable frantic vagaries of Ritualism, that bastard imitation of Romanism, and a bigoted separatism worthy of Indian Brahmins, which goes even to the tomb, and excludes the dust of non-conformists from what is called consecrated ground, as if it were tainted with some moral pestilence capable of posthumous development! Could the classic Muses fabled to inspire lofty and enobling songs live with such spiritual surroundings? Not to speak of a growing infidelity, and a materialistic philosophy of the earth, earthy, which must narrow the higher intelligence, bluut the moral faculty, and starve the imagination from which collectively springs all exalted emotional inspiration that strikes fire from the hearts of men in the present, and vibrates in the ages to come.

"NOT ONE CITY TOO STRONG FOR US"

BY MRS. PENNEFATHER.

(From Notes of the Bible Subject at a Tuesday Prayer Meeting.)

"There was not one city too strong for us: the Lord our God delivered all unto us."—DEUT. ii. 36.

THESE words form part of the winding up of the history of the cities taken, one by one from the nations of Canaan by the children of Israel, and I suppose they are the foreshadowing of the song which shall be hereafter sung by the whole triumphant Church: "There was not one city too strong for us," not one temptation too fierce, not one sorrow too deep, not one duty too difficult, nothing beyond those who trusted in GOD to deliver. It will be a glorius day when, with united voice, all thus praise the Lord; but perhaps it is even more honouring to Him to begin the song now. If it will be marvellous by-and-by to hear the grand testimony from the host of the redeemed, as they think of every vanquished foe over which the Lord has caused them to triumph, "None *has* been too strong for us," it is surely marvellous to hear some trembling believer yet in the conflict saying, "None *shall* be too strong, the Lord *will* deliver from all."

How *dare* we express such confidence? Just on the ground (as we find it put before us in Hebrews xiii.) upon which all the exercises of faith are demanded of us. "*He hath said*, I will never leave thee, nor forsake thee;" so that we may boldly say, "The Lord is my helper." An old writer remarks, "When the Lord says 'I will,' His people may shall.'" And it is very important upon this warrant, else confidence result of imaginings of our own sires. But when GOD gives a d and we can lay our finger upon go forth to conquer, singing a *ing* shall be too strong for us.

Those who thus joy in ho rejoice in achievement. They *shall* not be anything too hard for our GOD to do for us;" they will say by-and-by, "There *was* not." Even if we fail, it is not that the cities are too strong, or the promises too weak but only that we have not laid hold upon the strength provided for us. It is beautiful to hear Caleb putting the two things together; he takes the promise and tells of the fulfiment, (Joshua xiv. 10-12.) "The Lord *hath* kept me alive, AS HE SAID . . . and if so be the Lord will be with me, then I *shall be* able to drive them out, AS THE LORD SAID." "The Lord *hath* done 'as He said," the whole Church will hereafter say; let *us* venture now to say, "He *will* do as He hath said."

This confidence of faith grows. We see this illustrated in the history of Jonathan (1 Sam. xiv.). When first encouraging his armourbearer to go with him against the Philistines, he only gets thus far (v. 6); "Come, and let us go over unto the garrison of these uncircumcised: it *may be* that the Lord will work by us." Faith is here but weak; then it gets a little stronger; for when he speaks next, he says (v. 12), "Come up after me, for the Lord *hath* delivered them into the hand of Israel." Those who honor GOD the most are those who go forward and make ventures. They know what they are about; they are not venturing on a speculation, but on the Lord Himself. "In the Lord Jehovah is *everlasting* strength." We must not say it with folded arms, but put this everlasting strengh to the test.

We see, again, the progress of faith in Psalm lxii. David first says (v. 2), "I shall not be *greatly* moved;" then (v. 6), "I shall not be moved"—not moved at all. "Thanks be to GOD," St. Paul writes, "who *always* causeth us to triumph in Christ." There he takes all the results of his ministry, even where they did not appear, and praises GOD for victory. We often talk of honouring GOD, but nothing so much honours our Father as proving Him, and then telling how faithful He has been to His promises in Christ. Those who have known the most of GOD's faithfulness will be those who venture the most. We cannot do or dare if we have not *proved* Him, but the moment we know our GOD, the greatest honour we can do Him is to go on testing Him, and then our song will be, "No city has been too strong for us."

I always think there is much teaching in reference to the honour of GOD in an incident recorded of Ezra. "I was ashamed," he said (chap. viii. 22), "to require of the king a band of soldiers and horsemen to help us against the enemy in the way." Why was he ashamed? It would not, under ordinary circumstances, have been wrong in those dangerous countries to ask for an escort and protection; but he had pledged the honour of his GOD in the matter, and therefore, "I was ashamed," he says, "*because* we had spoken unto the king, saying, The hand of our GOD is upon all them for good that seek Him."

We should be very careful how we link the name of GOD with anything we undertake, but when we have, as it were, pledged that Holy Name, and spoken of God as on our side, we dare not go back a single step from what we have said so solemnly. Some merely take up a profession of this trust from others,—they have not themselves proved the armour in which they go forth to the battle We should pause before we speak of our work as a work *of faith*, but when once said no power on earth should persuade us to relax our hold of the principle we have accepted, or draw us away from simple dependence upon One who cannot fail.

We must stay ourselves upon the promise of His word, the faithfulness of His character, the unchangeableness of His love, and our song will ever be, "He *hath* delivered, He *doth* deliver, He *will* deliver." It always seems to me as if the world were giving to us the same challenge as the king gave to Daniel in the den of lions: "Is thy GOD, whom thou trustest, *able* to deliver thee?" If the question were merely, Are *you* able for this work, this trial? we might give an answer without involving any but ourselves; but when we have said that GOD is our helper, and professed ourselves to be "children of faith," the world may fairly say to us, "You say you have great expectations from your GOD; now let it be proved that He really *does* answer them all." Darius, though

a heathen king, had himself at first taken the right ground, and encouraged Daniel in the assurance of faith, though now he seems tremblingly to put the question, "Is thy GOD, whom thou servest continually, able to deliver thee?" On, if we would only take this position when depressed, and feel that the honour of our GOD is concerned in whatever is committed to Him, though it be by worms of the dust, we may confidently give back the world's challenge, "Our GOD whom we serve *is* able to deliver."

(*To be Continued*).

THE BIBLE-CARRIAGE, OLDHAM.

A CORRESPONDENT writes :—

Knowing that you will gladly find space in your valuable paper for anything of interest to the Lord's people concerning His work, I have pleasure in sending you the following: Being in Oldham, on Saturday last, I was invited to join with our brothers, John Street and Henry Moorhouse, in the Bible-carriage work. The carriage, which is a very striking one, was stationed in Oldham Market-place, a very prominent position, and where it was seen to advantage. The brother who is working with H. Moorhouse (Mr. Brewster) had commenced the sale of the Scriptures, etc., about four o'clock, myself and other friends joining him about five o'clock. We found the carriage surrounded by a large number of persons, who seemed to be chiefly of the operative class, many of them being women, with their heads enveloped in shawls in true Lancashire fashion. We at once began to help in selling the Testaments, etc., and for some length of time six helpers were busily engaged in distributing the Testaments, Bibles, and Gospel books, as the people pressed forward to purchase. A small Testament was sold for twopence, and with it were *given* eight small Gospel books, and a copy of the *Herald of Mercy*. Then, again, for a penny, was sold the little book entitled, "Words of Comfort," and with it were given six others. Bibles were sold for sixpence; and large family Bibles for half-a-crown. During the time we were selling, short Gospel addresses were delivered by the friends at intervals, and we also sang a hymn occasionally. As the evening drew on, a large crowd assembled, and listened with great attention to the speakers, eagerly purchasing the books offered, all evidently anxious to avail themselves of the opportunity of doing so. Some of the men coming from the public-house around stopped to listen, and purchased a Testament, or a pennyworth of the Gospel narrative books, which we trust will be taken home and read by themselves and their families. Between four o'clock in the afternoon, and ten o'clock at night, we had sold nearly 1,000 Testaments, 500 "Words of Comfort," and given away 13,000 Gospel books—in all, about 14,500.

In connection with this work, the Saturday-night Mission was also held, as usual; and although the weather was very cold, a great number of persons listened patiently while the Gospel was preached to them.

Lord Cavick is accompanying Henry Moorhouse in the visit to Oldham, and a week of special services is to be held, at which his lordship and Henry Moorhouse will give addresses. The special effort was commenced on Lord's-day, open-air services being held prior to the afternoon and evening meetings. The afternoon meeting was well attended, and a marked spirit of attention was observable while the addresses were being delivered. The evening meeting was a crowded one, and we felt that the good hand of our God was upon us. We have to praise and thank God for abundant blessing. A large number of persons, both men and women, adjourned to the inquiry-room, many of them being quite broken down. One dear man, to whom I had spoken, who had been a terrible drunkard, said he knew there was a way for him, but he had strayed so far from it; and, with tears running down his face, he said he wanted to come to Jesus *now*. We had the joy before he left us of hearing his profession of faith, that he *did believe*, and some few others, we trust, were brought to Jesus; thus God owned and blessed the effort of His people, and our hearts were made glad.

Will the Lord's people pray for blessing on this effort, and that abundant blessing may rest on this large distribution of God's own word.

Should any friends desire to know more of the working of the Bible-carriage, Henry Moorhouse will gladly give them particulars, and send them a view of the carriage on application by letter to him at tha following address-Stretford, Manchester.—(*Word and Work.*)

TELEGRAPHIC NEWS.

London, January 20th : Frequent Cabinet Councils are being held.—Both Germany and Austria contemplate the institution of a sanitary cordon on the Russian frontier should the plague increase; also, in consequence of the conflicting accounts, to send doctors to the infested districts to ascertain the actual state of affairs.—It is asserted upon authentic information that the Amir will not go to St. Petersburg.

Berlin, 23rd : The Lower House has passed a resolution condemning Prince Bismarck's new Parliamentary Discipline Bill, which is aimed against the Socialists.

London, 24th : The Manchester Cotton Manufacture Conference has agreed to a resolution in favour of the abolitton of the Indian import duties.

St. Petersburg, 25th : Russia has agreed to evacuate the conquered territory now occupied, 35 days after the signing of the definitive treaty of peace.

London, 26th : The accountant for the Crown testified at the trial of the directors of the City of Glasgow Bank, that the Bank advanced £2,849,000 to eight firms last year.—Lord Cranbrook, Secretary of State for India, will receive a deputation from the Manchester Chamber of Commerce on the subject of the Indian import duties on the 4th of February.—The settlement of the Egyptain floating debt has been indefinitely postponed in consequence of a judgment for the creditors sequestrating that portion of property which was ceded to the Rothschilds.—Latest advices from the Cape announce that up to the 6th instant, King Cetewayo had not accepted Sir Bartle Frere's *ultimatum*, but intends fighting. Military steps have been taken to compel him to satisfy our demands, but the British Commander waits until the 11th January for a complete submission, and in the meantime is making his preparations to cross the frontier.—At a meeting of the Indians resident in London it was resolved to petition Parliament against India's having to pay the expenses of the Afghan war.

Berlin, 26th : Germany is prepared to mobilise a force of 80,000 men to form a sanitary cordon on the Russian frontier on account of the plague.

Constantinople, 26th : Spush has been evacuated, and preparations for the evacuation of Podgoritza have been commenced without any resistance being offered.

Alexandria, 26th : Arrangements have been made to establish a National Bank of Egypt, with a capital of £1,000,000.

London, 28th : On the 28th of next month, Mr. Fawcett will move for a Select Committee to enquire into the existing control of the actual expenditure of the revenues of India.—The case for the prosecution of the directors of the City of Glasgow Bank trial of the ... has been concluded. The charges ... bezzlement have been abandoned. ... Marshal MacMahon, by persisting in ... quiesce in the proposed changes in ... rtually resigned the Presidency. ... ation is expected to-morrow after ... Chamber of Deputies have passed ... idence in the Ministry, thereby ... pproval of the changes of Com... orps.—A Congress of the Senate and Camber of Deputies will then meet in order to elect a new President.—The following are named as probable condidates for the Presidency of the Republic, when made vacant by the resignation of Marshal MacMahon; M. Jules Grevy, at present President of the Chamber of Deputies, and Vice Admiral Pothuau, Minister of the Marine and Colonies.

30*th* : Marshal MacMahon has ... formal resignation of the Presidency ... public. A meeting of the Senate and Chamber of Deputies has been convoked for this evening. The election of M. Grevy as President is considered a certainty.

London, 30th : The India Office has sent a letter to the Manchester Chamber of Commerce to the effect that the Indian Government has decided to convene a Committee to discuss the reduction of the Indian Import duties and other questions relating to the present tariff.

PASSENGERS SAILED.

Per P and O. Str. *Teheran*, 27 :

For Southampton —Mr and Mrs A O Hutchinson, and 2 children, Mrs Inman and child, Capt H W King, Mr and Mrs Spensley and 3 children, A Lady, Messrs G N and R S Roskilly, A Wilkinson, Chadwick, Coulborn, E H F, C M Bazdgett, R G Dunlop, A Haden, Binden and C M Martin.

For Brindisi, Mr and Mrs W S Cresswell, Surgeon-General H M Cannon, Messrs Miller, C A Kelly, and Mr Perrin.

For Venice —Mr and Mrs Preswell, Mr and Mrs Sturt, Capt H R Shelly, Capt L B Irwin, Messrs W Riddell Jr, Bromley J H Scott, A Austin, J W Campbell, Dr W S Black and Mr Sturt.

For Suez —Lieut-Col A H Davis, Mr C Tyschek.

Per Str. *Assiria*, Feb. 1 :

For Genoa.—M j r and Mrs F V Eyre, Mrs Worthy, one child, and one infant, Mr V Vernin, Col. Travers, Mrs W A Cheke, Rev. Storrs, Sigr. Durio, Mr and Mrs F Pearson, Mr Bigex, Mr De Sosetti, Mr and Mrs ... three children, and one infant, Mr and Mrs ... and one infant, Mr M Leggatt, ...

PASSENGE...

Per P. and O. Str. *Thibe...*

From Southampton.—Miss G ... fant, Major and Mrs C Bayley ... Jackson, Miss Jackson, Miss Van ... Bulman, Messrs A P Thornton, G A ... Odwell, Toldrick, and W Stevenson.

From Brindisi, Capt Codlen, The Ven... Archdeacon Baly, Lieut H Pilkington, Captain W Salmon, ... P P Dense W T Berners, L W Stuart, H Berners, ... Skinner, J P Woodman, Navalkar, W Morgan, G F R... ington, T Hyde, J Sinclair, H M Kisch, P Fitzgerald, and ... in W Salmon.

From Venice.—Mr and Mrs D Hogarth, ... Major H G Thorpe, Mr and Mrs Cameron, Mr and Mrs ... and Mr W Harvey.

From Malta.—Major and Miss Waterfield.

From Suez.—General Sir E Johnson.

Domestic Occurrences.

BIRTH.

WARDER—January 21st, at upper C... wife of G. W. Warder, of a daughter.

MARRIAGES.

BEDFORD—PAGE—January 21st, ... by the Rev. T. P. Row, Pastor, Methodist Episcopal Church, Bombay, Mr. William Bedford, Accountant General Office, to Miss Grace H. H. Page, third daughter of the late Mr John Page, of Hyderabad, (Deccan.)

WALSHE—BEDFORD—January ... 7th, at Holy Trinity Church, Sonapore, by the Rev. C Gilder, John Walshe, to Jane Bedford.

DEATHS.

BAILEY—January 23rd, at Kurrachee, Kyrle Kinloch, son of B. C Bailey Gov... Tel Dept aged 2 years and 7 months.

D'EMDEN—January 25th, at P...nna, Charlotte Grace the beloved wife of G L... D'Emden, aged 28 years.

CHANDLER.—January 26th, at Ma... So. India Henrietta S. Chandler, daughter of Rev J. E. Chandler, of the American Madura Mission.

SHANNOW—January 27th, at S... Robert Claude, only child of R. J. S...now, Acting Executive Engineer.

"BOMBAY GUARDIAN."

Subscriptions received from 25th Jan. to 1st February 1879.

H. Neale, 7th July 1879, Rs. 3-13; Rev Geo. Macalister, 31st December 1878, Rs. 7-10; Rev. R. Jeffrey, 30th June 1879, Rs. 3; W. La Personne, 31st July 1878, Rs. 2; Rev. Rattanji Nowroji, 31st December 1879, Rs. 7-10; H. Bowen, 31st December 1879, Rs. 7-10; Miss Hatchell, 31st January 1879, Rs. 1.

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